The
CHRISTIAN CENTURY
A Journal of Religion

What Would a Christian World Be?

By Sherwood Eddy

Dr. Macintosh Asks a Rehearing
An Editorial

The Methodists at Delaware
An Editorial

Archbishop Soderblom
By Henry S. Huntington

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The CHRISTIAN CENTURY

July 22, 1931

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The Office Notebook

It is hard to think about much of anything these days except the probable consequences of a German crash. The sense of tension seems even more apparent than it was during those July days of 1914. Probably because we have a better understanding of the tragic international consequences that, in our interdependent world, are bound to follow from the ruin of any important member of the family of nations.

But there are other things happening, no matter how much the European crisis monopolizes the front pages of the newspapers. Here is word from Cleveland, for example, that Robert E. Lewis, for so many years general secretary of the Cleveland Y, is to sail for China in September, where he will become personal adviser to the Chinese minister of foreign affairs, Dr. C. T. Wang.

There's quite a bit of personal and religious history behind that. Mr. Lewis served in China for years as secretary of the international committee of the Y. M. C. A. In that post he was one of the vanguard of the "new school" of missionaries who treated their task as the interpretation of east to west, as much as of west to east. During his secretaryship a young Chinese returned from Yale with a Ph.D., and entered the service of the Y. Within a few years he was general secretary for China. Later, he entered government service. Today he is foreign minister. Thus Dr. Lewis, who retired from active service in the Y two years ago, goes back to China to advise the same Chinese whom he inducted into his career early in the century. China will be well served by the new adviser.

Here's another news item which shows that everything is not going to the dogs this hot summer: The lynching record for the first six months of 1931 dropped to five. That is five too many, but it is a hopeful sign following the recrudescence of this savagery last year, and is in contrast with 30 lynchings in the first six months of 1922—the previous "depression" year.

Instead of closing down for the summer, the adult forum of the First Congregational church in Berkeley, California, reports that it has taken on new vigor. How? It is using The Christian Century as a basis for weekly discussions of current social, religious and international problems. This seems to be a growing habit, and must be a successful one or so many churches would not be taking it up.

A missionary returned from Japan told of a single congregation in Osaka in which there are fourteen regular readers of this paper. All are Japanese. It is news of that kind which takes the terror out of hot weather.

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EDITORIAL

EVENTS of the past week in Germany have more than justified President Hoover in proposing the moratorium on international debts. Conditions were plainly so desperate that the suspension of debts was demanded in self-interest, quite aside from any prompting of international charity. If the allied nations had insisted upon collecting reparations at this time they would have confronted a bankrupt debtor, and the United States would have been confronted with a bankrupt Europe if Germany went down. Even the Hoover moratorium proved insufficient to stabilize German finances, and the prospect, as these words are written, is ominous. Failing to secure an immediate long term loan of a half billion dollars with which to stem the withdrawals of short time credits and stop the flight of capital from Germany, the government closed the stock exchanges and every bank in the country, and established a patrol of the borders to prohibit the carrying or shipping of capital to other countries.

Crisis in Germany

What Will Other Nations Do?

OBVIOUSLY, Germany cannot long endure under such conditions — unless indeed the country is ready to be Russianized and the present government is willing to make permanent its present emergency measures. For these measures surely do smack of sovietism. But neither Germany nor the capitalist nations wish her to move in that direction. President Hoover declares that it is Europe's problem, as indeed it is, primarily. And his unwillingness to assume responsibility for initial action, meanwhile holding himself in readiness to respond to a proposal agreed upon by Germany's nearer neighbors, is wise and effective strategy—particularly in view of French querulousness and cupidity in connection with the moratorium proposal. France, the world now knows, is blind, stone blind. She has been blind ever since the armistice. No doubt her blindness is more to be pitied than resented, being an affliction resulting from the war. But its effects are tragic—no less upon her own long-time welfare than upon the rest of mankind. Her refusal to share in a loan to Germany except on condition that the latter would give certain political guaranties, has renewed all the bitterness of war psychology in the German soul. Considering the peril of her very existence in which Germany stands, the French demand caps the climax of the long series of unconciliatory and vengeful tactics with which French policy has been characterized since the treaty of Versailles. France calls this realism. But it is nothing less than delusionism. It is incredible that Germany will yield to such insolence even to save her economic and political life.

Is It Capitalism's Last Chance?

THE world situation of which Germany is the focus is without parallel in history. Never before has the solvency of one nation been so acutely the concern of all other nations. The explanation is twofold. The economic life of the world is, as never before, a unitary system. Investments have laced the peoples of the world together. Everybody is everybody else's customer. Capital has been thrust with unprecedented daring into distant lands. Every nation's prosperity is now the immediate interest of every other nation—the more prosperous, the better customer it will be. But this international unity of the capitalistic system is at the moment reinforced by a great fear. The system itself is in danger. There is world-wide doubt and disillusionment as to the beneficence of capitalism and a growing belief that it must undergo substantial and radical modifications, if not total displacement by another kind of economic order. Russian communism has one foot already planted in Germany. The nations know that if the present system breaks down there, chaos will ensue, to be followed either by a fascist dictatorship, like Mussolini's, or by communism. With communism established in Germany—but imagination staggers at the prospect! Capitalism instinctively knows that it is fighting for its life in the present German crisis. If it saves its life, will it have sense enough to mend its ways and

remove from its operation those injustices which breed such crises?

Mussolini Moves—Check!

IT WAS Mussolini's move last week in the contest between the fascist state and the vatican, and he moved twice. The first move was an order forbidding any person to hold membership simultaneously in the fascisti party and in any of the clubs or groups affiliated with Catholic Action. This is equivalent to a reaffirmation of the charge that Catholic Action is hostile to the government and that membership in it is inconsistent with loyalty to the state. It is, indeed, an even more pointed criticism of the church than was the original action closing the club rooms of this society, for in the meantime Catholic Action had been placed more directly under the patronage and control of the bishops of the several dioceses by order of the pope. It will be understood that membership in the fascisti party is not merely a matter of voting the ticket or giving a voluntary expression of adherence, like membership in the republican or democratic party with us. The fascisti party, like the Russian communist party, is a close order to which only trained, tested and approved persons are admitted. Everybody in Italy is expected to approve of it, nobody is allowed openly to oppose it, but only a million or two are allowed to belong. It is the ruling minority. The government's other move was to bring the rural schools more closely under the control of the state's department of education, with a view to eliminating church influence, which is believed to have been counteracting the effects of the balilla training directed by the fascist authorities. There is as yet no slightest sign of compromise between the contending parties, and it is not easy to see how there can be any compromise that will be more than a merely temporary and superficial adjustment. The pope has laid it down, as an essential Catholic position, that education belongs to the church. The state will not admit that. No modern state can. The pope's view is that citizens cannot rightly give unconditional obedience to the state because it "can give orders against all truth and justice," but that they should give unconditional obedience to the church, presumably because its orders are always in harmony with truth and justice.

Making It Harder for Governor Smith's Backers

THE repercussions of this clash between the Roman Catholic church and the Italian state will inevitably be felt in every country in which the church is strong. We in the United States may take only a general and academic interest in what it reveals of the nature of fascism because we have no fascists among us, but we cannot fail to be more intimately concerned with its revelations as to the character and claims of Roman Catholicism because that is an element in our own social and political situation. It is well within the limits of truth to say that the Italian tangle and the papal declarations in connection with it are not making it a bit easier for those who would assure us that Romanism is a religion, pure and simple, that it has nothing to do with politics, and that it is mere fanaticism and intolerance to take into account the adherence of any candidate for high office to that church. To be quite specific, they are going to make it appreciably more embarrassing for the democratic party to revive the candidacy of Governor Smith next year and more difficult for it to affirm with any persuasiveness that his religion is his private concern and a negligible factor from the standpoint of the voter. Tolerant Protestants are in the habit of saying that Roman Catholicism is one thing in Italy and Spain and another thing in America. So it is, in many of its actual policies. But in principles and practices it is whatever the pope says it is. What he says it is in Italy throws light on what it is, or hopes to be, everywhere. That the regime which he is opposing there is an absolutism with which Americans have little sympathy cannot blind our eyes to the fact that he is opposing an absolutism of the state in education in the interest of an absolutism of his own in the same field and others related to it.

This Marine Did Not Have the Situation Well in Hand

COMING so soon after the acquittal of a quick-triggered Oklahoma sheriff who had rather unnecessarily killed a young relative of the president of Mexico, the act of a Chicago police magistrate in throwing the acting Mexican consul into jail for alleged contempt of court was deplorable. Accounts differ as to whether or not the consul had given any ground whatever for this precipitate action. The judge says that the consul, who was in court to look after the interests of two other Mexicans charged with carrying guns, "wouldn't shut up, so I threatened to send him to jail. He said I couldn't do that because he was a representative of the Mexican government and dared me to send him to jail. So I did." A social worker who was present says that, as soon as the judge learned that the Mexican consul was in the courtroom, he "leaped to his feet and began an amazing and incoherent tirade in which he said that the consul was no good and that the Mexican government was no good. Señor Dominguez attempted to remonstrate but he was outyelled, the judge shouting, 'Shut up, or I'll throw you in the can.'" Letting those two accounts stand side by side for what they may be worth, we can perhaps find some clarification of the incident in the message which the judge's bailiff telephoned to the reporters: "I've got a swell story. Here's the lead and be sure to use it: Ex-marine, who served under General Smedley Butler, tosses Mexican consul in the can." Negotiations

involving the Mexican government, the state department and the governor of Illinois adjusted the difficulty and secured the release of the consul. International complications were avoided, but pin-pricks do not make for good feeling. Mexico has not yet demanded the right to set up a system of courts of her own to handle cases involving her citizens in the United States, but we could understand it if she did.

More Is Needed Than Caging the Bears

THE exhortation issued by President Hoover to speculators on the wheat market not to hammer the price down to still lower levels for the sake of immediate personal profits by selling short has apparently not met with any very enthusiastic response from the wheat traders, but the spirit of his advice merits general approval. Speculation is certainly not the only factor in making the present ruinously low price for wheat, and Mr. Hoover did not say that it was. It may not even be a very important factor, though probably it plays its part. "If these gentlemen" (the bears), says the President, "have that sense of patriotism which outruns immediate profit and a desire to see the country recover, they will close up these transactions and desist from their manipulations." Undoubtedly they will. But it requires a great deal of optimism to assume that speculators, either large or small, have that lofty idealism which places the general economic welfare of the country above personal profits. It may do a little good—though it cannot do much—to single out one class of persons who are seeking their own profits first and letting the general welfare take its chances. But the larger fact is that our total system of marketing, and of the distribution of the wealth which is produced by the application of industry to natural resources, has trained us all to look out primarily for personal profits. Most of us have rationalized this impulse by the conviction that the way to general prosperity is for everybody to make all the money he can. In a specific emergency, certain limitations of this theory become obvious and the President has pointed out one of them. But so long as the theory itself remains the guiding principle of the whole economic world, emergencies will occur in which the breakdown of the system spreads general disaster.

Too Many Resolutions About Birth Control

THE really important thing about the national convention of the merged Congregational and Christian churches, which met at Seattle, was that it was the first meeting on a national scale since the merger and that it therefore marked another stage in the process of unification of two bodies which, both being congregational in polity, can make their union complete only by a gradual process of local union. But the feature that received the most publicity was the discussions and resolutions on the subject of birth control. It is quite obvious, to anyone who knows anything at all about such assemblies, that this theme was a very minor one on the convention's agenda. Nevertheless, in view of the actions of other religious gatherings since the Federal council's pronunciamento on this subject, it is worthy of record that the Iowa Congregational conference urged a resolution demanding the repeal of the federal laws which prevent physicians from giving contraceptive information to married couples; and that the Congregational association of New York city was reported as calling for a "birth control referendum of church members, married at least five years and parents of at least one child." This latter item of the report may be all wrong. We hope it turns out to be so. It seems just possible that the churches may be a little too anxious to deliver their testimony on this delicate subject. Of course, if they are sure, as the pope thinks he is, that there is a law of God against it, they may properly say so. Or if they think there is a law of God commanding it, a ringing declaration to that effect might to appropriate. But when nearly everybody is following his own judgment and conscience anyway, resolutions seem rather futile and referenda, if taken at all, should be taken more scientifically than they are likely to be under such circumstances and by groups other than religious denominations.

This Misinformed World

IN COMMENTING on the case of the eight Negro lads sentenced to death at Scottsboro, Alabama, for the alleged rape of two white girls, The Christian Century predicted that the affair would have world repercussions. It is now all too clear that this prophecy is being fulfilled. Anti-American demonstrations, based on the purported injustice of this case, have been staged in several European countries, in South America, and even in Asia. It is worth noticing what means have been used to precipitate these demonstrations. All of them, so far as known, have been under communist auspices, and all have depicted the condemned boys as leaders in an American class war who are now to be made the victims of capitalist injustice. This is both pathetic and ominous. It is pathetic because it would be impossible to misinterpret the Scottsboro case more completely. Here are eight colored boys, only one of whom can write his own name, completely baffled by a legal situation which they can scarcely understand, and terribly frightened. To depict them as conscious participants in a class struggle is to ignore all the elements in the case which make it appeal to those with social conscience—their friendlessness, their ignorance, their bewilderment. On the other hand, the affair is ominous because of the distortion which it shows in the international dissemination of information. This distortion, it needs to be remembered,

works as much to keep the American from seeing clearly what is happening in Russia as it does to keep the Russian from knowing what is happening in America. News is still subject to the prejudices and fixed ideas of its handlers. And progress toward world cooperation is sadly slowed by the burden of misinformation we all carry.

Dr. Macintosh Asks a Rehearing

ATTORNEYS for Professor D. C. Macintosh have filed a petition with the United States supreme court for a rehearing of his application for citizenship. This is welcome news, inasmuch as it not only offers hope of a reversal of the five to four decision against admitting Dr. Macintosh, but furnishes a definite and imminent occasion for public sentiment to express itself. The case is not yet closed. And while the court will not be swerved by mere popular clamor, it is quite possible that the reaction of public intelligence to the principles involved in this case will help the majority members to see how grossly their decision has violated the basic concept of our system of government, namely, that of a free state resting upon the free consent and loyalty of free citizens.

The attorneys in the case—the Hon. John W. Davis, democratic candidate for President in 1924, Dean Charles E. Clark, of the Yale law school, Allen Wardwell and W. Charles Poletti—base their petition for a rehearing not alone on behalf of Dr. Macintosh but on behalf of others who will be affected by the decision and whose involvement the court could "scarcely have realized or intended." There are two points at which such persons will be affected, namely, in the case of aliens applying for citizenship and in the case of citizens taking the oath of public office. The court has made a ruling which absolutely debars a Quaker, for example, from becoming a citizen of the United States, unless he announces the abandonment of the most distinctive tenet of his faith. Yet the Quakers, the petition states, have not hitherto shown themselves, even in time of war, to constitute a menace to our national existence.

> On the contrary, they have contributed more than their strict numerical share of our national leaders, including four members of the continental congress, two signers of the declaration of independence, and at least one member of the Philadelphia convention of 1787. One of the thirteen original states attributes its foundation to their first great leader, and two others were largely colonized by their efforts. Yet at the present time, in reliance largely upon the decision of the district court in the case at bar (which this court has now affirmed) several courts throughout the country have rejected the applications of Quakers for citizenship, for no reason other than their refusal to abandon the distinctive Quaker attitude with respect to military service. Similar decisions are also reported in the case of members of other sects such as the Mennonites.

But the effect of the present decision is not confined to aliens seeking citizenship. It applies also to every citizen who in assuming public office is required to take the oath of allegiance. The petition refers to the dissenting opinion of Chief Justice Hughes in which he pointed out the essential identity of the citizenship oath and the oath required of all office-holders, state and federal. "If the present decision means what it says, then henceforth no sincere Quaker or Mennonite—no person opposed to warfare in general or to some hypothetical future war in particular—may take either the naturalization oath or the oath of office, without either a mental reservation or a deliberate sacrifice of his religious scruples."

> If a promise to "defend" the constitution implies a willingness to bear arms contrary to the affiant's religious scruples in the one case, it must imply the same willingness in the other. To say that congress by implication has carefully protected the religious scruples of an office-holder and by a contrary implication from the same set of words has disregarded the religious scruples of an applicant for citizenship, is to state an absurdity. If one oath operates to exclude from citizenship persons with religious scruples against warfare, the other must operate to exclude them from public office. The fact that the question has never been raised with respect to office-holders can easily be explained. Many Quakers and members of other similar sects have held public office in the past, and, in order to qualify themselves, have taken oath or affirmation to support and defend the constitution of the United States. But until the announcement of the present decision, we think it safe to say that no one ever conceived that the taking of such an oath of office implied such a waiver of religious scruples as it is now held to imply.

The attorneys deal sharply with two invidious characterizations of Dr. Macintosh's position in the majority opinion. One of these is the slur that the applicant seeks naturalization on the basis of a special "bargain" which he asks the government to make with him. This is categorically denied, and it is charged that the government is asking the present applicant to make in advance a special concession which is not required of native-born citizens. "We believe that few indeed of our citizens could be relied upon to submit to a demand that they bear arms in a conflict which they sincerely believed to be contrary to the will of their Creator. . . . Any conscientious Christian, of whatever denomination, when confronted in actual fact with the choice which the respondent made upon a hypothetical basis, would give the same answer."

To the court's assertion that Dr. Macintosh is "unwilling to rely, as every native-born citizen is obliged to do, upon the probable continuance by congress of the long-established and approved practice of exempting the honestly conscientious objector," the attorneys reply that the exact opposite is the truth; the effect of the court's decision is to deny to Dr. Macintosh the opportunity of relying upon the practice of congress as all native-born conscientious objectors do.

As a forecast of the argument which the attorneys will make in the event that the court grants their petition for a rehearing, the brief is indeed persuasive. From the practical standpoint of securing a reversal

of the court's decision the argument may be sufficient. But as a comprehensive critique of the unAmerican implications in the majority opinion it leaves much to be desired. The consequences of the court's decision are far more penetrating than Dr. Macintosh's attorneys seem to discern. It is not alone special classes of people—like Quakers and Mennonites—who are affected. Every citizen is involved. And his involvement does not wait upon an occasion when he must take the oath of allegiance—though it becomes acutely explicit on that occasion. But every citizen, native-born or naturalized, is living daily under a government whose privileges he enjoys while he discharges his citizenly responsibilities, upon the assumption, tacit where it is not overtly confessed, that he has already pledged himself in advance to accept the act of congress as the will of God. This principle of the subordination of conscience to congress, says the supreme court, *is inherent in citizenship under our constitution.* This, of course, is nothing but tyranny. Though this far-reaching effect of the decision may not lend itself to the practical purposes of the attorneys in making a legal presentation of the case to the court, its importance must somehow be brought home to our public opinion. The churches, who have more at stake in this case than any other organized group, can do it.

Any church, any church convention or association, any minister of Christ, too apathetic or too timid to join in the demand that the court grant a rehearing to Professor Macintosh can hardly escape the brand of Ichabod.

The Methodists at Delaware

THE ten-day conference which the Methodists have just held at Delaware, Ohio, is one of the most hopeful of recent developments in American Protestantism. Confronted by the same problems of lessening interest and falling finances which confront most of the mission boards, the Methodist foreign missionary society determined to attack the issue in a new fashion. Instead of calling in the committee on ways and means it called in the committee on the state of Christian thought. Instead of launching a campaign it set aside a period for study. To take nearly three hundred and fifty ministers, educators, editors, laymen and women to a secluded spot for ten days of intensive discussion of underlying ideas and principles, without ten minutes being given to budgets, quotas or appeal slogans, is a decisive break with the promotional tradition which has ruled in the American denominations for years past. But it is a break long overdue, and of importance to all the churches, now that it has been made.

Having determined upon a new mode of approaching their problems, the Methodist who set up the Delaware gathering gave it an equally significant content. Church assemblies tend to deal with the difficulties and the details of denominational activity, and perhaps the Methodists, with their highly perfected connectional machinery, tend more than others to fall into this habit. At Delaware the Methodists brushed aside everything on the surface of their church life to deal with underlying and ultimate issues. They sought a basis of faith rather than an outline of program. Here, again, the conference had an importance more than denominational, for if the forces of Protestantism would spend more time on basic issues, and find something approaching unity of conviction, subsidiary questions of program and finance would take care of themselves.

The Methodist conference, called to consider "The Significance of Jesus Christ in the Modern World," was notable for the care which went into its preparation. Certain sections of American Protestantism, fully aware of the need of a greater ideational content for the church's message, have recently shown a pathetic reliance on the outcome of unprepared "discussion." The idea that any group, caught within the same four walls, may, by the matching of such ideas as then come to the surface, add to the sum of wisdom is almost as ludicrous as it is unsound. The Methodists founded their ten days of discussion on eighteen months of solid preparation. Fourteen commissions were drafted to prepare reports on the fourteen main topics into which the general subject of the conference was divided. These commissions were formed of such persons as were presumed to know most about the topics studied. These commissions worked. Their members gathered from all parts of the continent in long sessions to thresh out the questions naturally falling to their consideration, and then to draw up reports averaging about 5,000 words in length. These reports, in printed form, were in the hands of every delegate before the conference opened. At Delaware they became the basis for all action.

As an indication of the ground which the conference covered by this method the topics considered by these commissions are worth noting. In the first group, on "The Effects of Modern World Trends on Human Life," the five reports were on "Modern Business and Industry," "Race Consciousness and Nationalism," "The Changing Standards of the Family," "The Secularization of Life," and "The Penetration of Modern Trends Among All Races and Peoples." In the second general group, on "The Christian Message for the Modern World," the commissions dealt with "The Christian Conception of Personality," "The Christian Conception of God," "Jesus Christ, the Dynamic of Life," "The Validity and Value of Christian Experience," and "Christian Ethics and Society." In the third group, on "The Christian Approach to the Modern World," the four reports considered "The Church, a Christian Fellowship," "Christian Education," "Evangelism," and "Missionary Motivation."

One reason why the Methodists made such progress toward thinking their way through their underlying problems lay in the refusal of the Delaware

conference to permit its members to speak as representatives of vested church interests. Board secretaries were present, but they spoke not as board secretaries, but as members of an equalitarian body. The same restrictions applied to bishops, college presidents and all institutional executives. The youngest minister who had been invited to participate stood on the same footing with the denominational veteran whose word had been law in a generation of church conferences. The result was a genuine meeting of minds and coordination of efforts.

Some of the findings were intensely practical in their application. Thus, the consideration of "Business and Industry," led to the conclusion that the application of Christian principles would entail disapproval of the formation of holding companies, especially those controlling hydroelectric power and public utilities; publication of the earnings and percentage earnings on actual invested capital and operating companies, the elimination of no-par stocks, the restoration of voting power to all classes of stock, and government supervision of various types of interstate rates; disapproval of interlocking directorates and the loan of money on stock collateral for less than sixty-day periods and then only upon half the value of the stock over a five-year period. Here is the spectacle of a great church attempting to set up ethical standards to control this morning's financial page! Yet if it is the church's purpose to "make America Christian," is anything more needed?

The conclusion that "the church should teach . . . the sin of the present industrial order and the necessity of its correction," was aimed not only at the confused laity. It went hand in hand with recognition that the ministry is suffering from the spiritual devastation caused by "two major instincts, . . . the acquisitive instinct and the instinct for power." And this, in turn, was accompanied by declarations of purpose to root out what was described as "secularization" from all the church's institutions, with perhaps especial attention to the content of teaching in church colleges and schools.

Most significant of all, however, was the effort which the conference made to define for itself its belief in God, coupled with its deliverance on the place of Jesus in modern life. The demand that it place its emphasis on the transcendental ideas of deity which have become associated with the theology of the Barthians hit the conference squarely between the eyes, and sent it back for some intensive thinking. But the result proved to be a renewed expression of belief in the reality of an imminent God, whose purposes are immediately identified with the overthrow of human wrong. When it came to consideration of the place of Jesus, the conference gave up the attempt to harmonize metaphysical doctrines and fell back on the historic Methodist reliance on personal experience.

Aside from these immediate findings, however, the conference was of vast importance to the Methodists as setting them to thinking. Whether or not the denomination as a whole agrees with the conclusions reached at Delaware, it cannot ignore them. Even to disagree, it must carry on the process of thinking. And this is the sort of thing that is badly needed just now by all the churches. Before there can be a revival of victorious activity there must be a revival of thought. The mind of the churches needs clearing and sharpening. Rationally held convictions are far more to be sought than high pressure campaigns. The Methodist board of foreign missions, which projected the Delaware conference, is to be congratulated on having perceived this. And the other churches will be less than wise if they fail to take full advantage of the example thus given them.

The Mind of a Russian Cleric

EDITOR THE CHRISTIAN CENTURY:

SIR: You know how well that book of Maurice Hindus's called "Humanity Uprooted" was received? It gave a most sympathetic insight into the Russian situation. His latest work, entitled "Red Bread," is equally illuminating, but I was particularly struck by the chapter on "The Puzzled Little Father." In the interview with Hindus, who is himself of Russian birth, the clergyman looked around furtively lest his wife hear him, and said, "Of late I have been asking myself a lot of questions. I cannot run away from these questions—they pursue me by day and by night. But I cannot answer them, and it is so impossible for a man like me to get to the saintly leaders of the church, to the really wise men of God and discuss with them and have them solve my problems."

Then follows a remarkable peep into the mind of this "little father." The under-shepherd is shown as himself shepherdless. The leader of the blind is himself devoid of sight. When you analyze his problems they are reduced to one great mark of interrogation: Why does not God intervene? The apparent indifference of the divine to human affairs baffled him. "Nothing happens," said the Greek Catholic priest. He had heard that a meteor had fallen in Siberia, and wondered why it didn't fall somewhere else—say over the Kremlin. In a final outburst, this man, whose eldest son had abandoned him because he clung to his office, whose wife was almost broken-hearted by reason of the estrangement, and whose life was made a burden by the soviet regime, exclaimed: "Sometimes I say to myself, if he doesn't care, why should we?"

Isn't there something spaceless and timeless about this mood of the Russian? From the ancient cry of Second Isaiah, "Oh, that thou wouldest rend the heavens, that thou wouldest come down," to Carlyle's fierce ejaculation, "He does nothing," the great cry of humanity has been, "My God, my God, why?" Yet, sir, I was startled once in Maeterlinck's "Wisdom and Destiny," to find the following significant sentence: "Where shall the virtue of man find more everlasting foundation than in the seeming injustice of God?" What does the Belgian writer mean?

Can it be that we have but a contest between divinity entering and divinity departing? Is the seeming indifference but part of a larger solicitation that "maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust"? I don't know who this priest may be, but he started some thought-waves, which if they be not permanent are at least persistent.

Yours for interrogation,
QUINTUS QUIZ.

VERSE

Comrade, Remember

COMRADE, within your tent of clay
Waiting the march of ghostly legions,
The dead can speak. What do they say
As they march to the heavenly regions?

Comrade, your peace is still and deep
As God's own flesh burned to gray embers.
How can I honor you who sleep
Where only God Himself remembers?

"Comrade," he says, "I am not dead,
Nor is my last strange sentence spoken
As long as comrades mark the tread
Of crippled feet and bodies broken.

"Remember them, and I shall die.
Remember them and then, forgetting
Us dead, show them the clean white sky
With the sun of peace never setting."

RAYMOND KRESENSKY.

Pilate, A. D. 1931

PILATE, behold you, a man is here! . . .
He has faced the mob and denounced its ways;
The throng is loud, yet he shows no fear,
Facing these foes with a steady gaze.

Pilate, they tell me your heart is just,
So I bring this man whom the rabble maim:
They tell me you are a man to trust—
That you bear a proud, unsullied name.

Pilate, this man is a man of soul,
Much like another your forbear knew:
Have you heard of the crosses upon a knoll?
Has that weird story been given you?

Pilate, this man is of saintly mould;
A poet, mystic . . . a dreamer's face;
He has no jewels or minted gold—
He walks in sandals from place to place.

Pilate! . . . Oh, God, he has turned away!
Surely he hears me and understands! . . .
No hope now for the Christ they slay—
Once more a Pilate washes his hands!

JAY G. SIGMUND.

Liberator

HE CAME and looked at us; His glance
Was fraught with sorrow as we worked;
And as we strove in petty ways
To gain his approbation, praise,
He who had never shirked—
He gave us, every one, his chance.

We were oppressed until He came;
He eased the burdens for us then;
He healed us, taught us; even He
Worked with us pitying, tenderly;
He saw that we were men,
Bowed as we were with sin and shame.

And then He went from us; we wept
A little while; and then we took
Again to our fishing; till some morn
Seeing Him stand in light, new born,
Still with that sorrowing look,
Found He had guarded while we slept.

ALICE JACQUELINE SHAW.

I Need Wide Spaces

I LOVE this long, sweet, quiet place
Where earth and sky come face to face,
With nothing in between;

And this dear peace of eventide,
When all the world, for far and wide,
Is gold and green.

I need wide spaces in my heart,
Where faith and I can go apart
And grow serene.

Life gets so choked by busy living,
Kindness so lost in fussy giving,
That love slips by unseen.

I want to make a quiet place
Where those I love can see God's face,
Can stretch their hearts across the earth,
Can understand what spring is worth,
Can count the stars,
Watch violets grow,
And learn what birds and children know.

L. R. B.

Archbishop Söderblom

By Henry Strong Huntington

Archbishop Söderblom, primate of Sweden, died at Upsala on July 12.

FOR the first time in history one of the Nobel awards went to a churchman in 1930, when the primate of Sweden, Archbishop Nathan Söderblom, received the peace prize for his work in behalf of universal good will through the churches.

The educated members of the little nations of Europe enjoy special good fortune in one respect: the small size of their countries almost inevitably makes them internationalists, at least if their national tongue is spoken only by themselves. In order to share in the life of the great world of culture—and they do share in it most vigorously—they have to be acquainted with the speech of other peoples. The cultivated men of Sweden, Denmark and Holland very generally understand all three of the present great European tongues, French, German and English. Archbishop Söderblom had written books in every one of them. That fact alone indicated his world point of view. More than that, Södorblom had lived much abroad. When he was only twenty-four, for instance, he spent some months in America. He lived seven years in Paris as chaplain of the Swedish church. From 1912 to 1914 he taught the history of religion in the University of Leipzig. He was intimately acquainted with England and her churchmen. He was honorary president of the Church of Latvia.

Understanding of Many Faiths

He not only possessed this remarkably intimate acquaintance with different nations. We may safely say also that his understanding of different faiths stretched wider than does that of any other contemporary great ecclesiastic. He won his first distinction as a European scholar through his doctor's thesis on the idea of the future life in Zoroastrianism. He made a keen and sympathetic study of Ignatius Loyola, whom he regarded as an "inspiring genius." The Greek Orthodox patriarch of Constantinople appointed him an honorary member of his institute of music. In religion as in political outlook Söderblom was an ecumenical figure.

The archbishop was himself the son of a clergyman. His father combined uncommon ability as a scholar with rare zeal as a pastor. In the university the older Söderblom established a record by reading the entire Old Testament in Hebrew during his student days. But when his alma mater invited him to remain as an instructor, he answered, "I left my father's house to preach the gospel," and asked for the most difficult parish in all Sweden.

In such an atmosphere of combined learning and devotion young Söderblom grew up. His father could scarcely wait until the boy was five to start him on his Latin. Nathan early acquired an enthusiasm for philology, but he never swerved from his first determination, to become a clergyman.

Early Honors

In due time he followed his father's footsteps to Upsala university, where he spent nine years of study. Before he had finished, in his twenty-eighth year, he had not only begun to make his reputation by his articles on theology and his first book, on the thought of the Reformation, but had also won such popularity that his fellows elected him president of the student body. Even at this age he began to attract attention from beyond the borders of Sweden. His speech as student president at the three hundredth anniversary of the university so delighted a German nobleman that he wanted his government to confer the order of the White Falcon on the young man. The Swedish authorities, however, regarded this as going too fast, and the nobleman dropped the project.

It was during his university days that Söderblom made that first visit to America, to which I have already referred. In its course a very significant event occurred. One night at New Haven, Connecticut, Söderblom listened to an address by Newman Smyth on church unity. He was already interested in the topic. In his father's home it had come up occasionally on account of the advent of some more or less sectarian movements in Sweden. His father nourished a deep sympathy for every attempt to intensify the spiritual life. But he had no sympathy at all for starting new sects and so breaking up the remarkable unity of the Swedish church.

But to return to Nathan Söderblom, as he wrote his diary on that historic evening in New Haven, after he had outlined what Dr. Smyth had said, he added this prayer: "Lord, give me humility and wisdom to serve the great cause of the free unity of thy church." He told me of the incident in answer to my question as to the history of his interest in the whole question.

Principal Interests

In the course of the years that followed the idea of church unity became one of the three leading passions in Söderblom's life. The other two were the cure of souls, and his research work, which he terms his great joy.

In 1901 the University of Upsala called him back from Paris to teach the history of religion on its theological faculty. At Upsala his lectures speedily proved popular. Though they came early in the morning, crowds poured out to hear them. As part of his duty on the faculty he also frequently preached

in Old Holy Trinity church, under the shadow of the glorious brick cathedral. The university students filled up the old building to the last seat when he was to speak. The young men came to him, too, with their personal problems. Söderblom was preeminently human. His warm heart drew the students to him as later it drew not only Europe, but the world.

I have already referred to his teaching in Leipzig. The appointment to organize the department of religious history there represented a genuine academic triumph. The German theologians, led by Harnack, had been saying for years that the history of religion had no place in a faculty of Christian theology. Leipzig's action therefore represented a complete capitulation to Söderblom's idea. For the next two years Söderblom divided his time between Upsala and his work in Germany.

An Unexpected Nomination

In 1914 shy old Bishop Elman, head of the church in Sweden, shuffled off his mortal coil. To the delight of the progressive elements in the Swedish church, the dioceses and the university included Söderblom among their three nominees for his successor. The vigorous professor represented a different type from the customary Swedish ecclesiastic. The most popular instructor in the university, he was a free minded scholar. The conservatives complained that they could not quite lay their fingers on his theology. He believed that eternal life begins here on earth—in which doctrine, of course, he agreed with the gospel of John and with Luther. His wide religious sympathy led him to suggest that we might well have as many Old Testaments as we have great religions, each in its own way leading up to our New Testament. He breathed the spirit of the contemporary world.

The Swedish church only nominates its primate. The king in Cormeil—in other words the government of the day—acting through the minister of education and religion, appoints him. Söderblom had received the lowest vote of the three nominees. All Sweden eagerly awaited the decision. The announcement, on May 20, 1914, that the government had appointed the very modern-minded professor to be archbishop of Upsala provoked considerable excitement. The liberals threw their caps in the air. The conservatives of the west almost sulked in their tents. To the end not all of them were reconciled.

The new archbishop was in the prime of life, 48 years old, a big, vigorous, handsome, blue eyed man, with yellow-brown hair; a man of humor and charm, as well as of scholarship. He and his great family—he and his lovely wife have ten children—settled down in the wonderful old archepiscopal palace across the way from the cathedral. In Sweden, he stood only second to the king in dignity. In the pride and affection of his fellow citizens he soon stood virtually on a par with the sovereign. He was the one Protestant archbishop of Europe. To those great sections of the church such as the Anglican, the Eastern Orthodox, and the Latin, which care about apostolic succession, his title was unimpeachable. With his vision and enterprise and position there stretched before him new and thrilling possibilities.

Through the War

Two months after his appointment came the war. In September the new archbishop sent out his first pastoral letter, a missive of universal character. After he had read it Martin Pontoppidan, of the great Danish church family, wrote to the man at Upsala, "Henceforth we Danes feel ourselves in your metropolitanate." Deissmann, in Berlin, greeted the letter as the most remarkable document that Protestantism had produced up to that time during the war. A writer in the Paris Journal des Debats especially spoke of its understanding of the French side of the conflict. Söderblom had begun to be a world figure.

At the very moment that the war broke, a group of church leaders from many lands was discussing at Constance, in Germany, the project for a universal church council. The beginning of hostilities drove them home before they could accomplish anything. But as the welter of universal murder went on, the feeling that the churches of the world must come together struck deeper and deeper into some souls. If the political powers had thus wrecked the world, could not the spiritual powers do something to save it? The ecclesiastical leaders of the Scandinavian countries suggested an ecumenical conference of the churches for 1917. But the English government would not so much as grant passports to her subjects for such an assembly. The time was, also, too short. The conference simmered down to a mere meeting of the five Protestant neutral nations of Europe.

A Church World Council

The whole idea of a council of the churches of the world revived more powerfully after peace was signed. The World Alliance for International Friendship through the Churches proposed a concrete plan. The Church of Rome refused the invitation, but the Eastern Orthodox church accepted. Hard hit by the war, she had found succor through her sister churches of the west. Accordingly her patriarchs did what they had never done before in all history—consented to meet with the great body of other churches for conference. Acceptance of the invitation came from as far away as the Assyrian church of India.

Without Söderblom's prestige and understanding the meeting could scarcely have been held. The church in Sweden is of the church churchly. It retains the splendid robes of the times when it was still connected with the see of Rome. It still terms its great morning service "High Mass." It honors the deposit of Christian doctrine. The patriarch of Alexandria and the metropolitan of Malabar and

India could feel more or less at home in it. Yet the English Baptist and the American Methodist did not find themselves strange within its gates.

So in 1925 the most nearly universal meeting of the churches of the world since the second council at Nicea assembled in the Storkyrkan (Great Church) in Stockholm. And over its deliberations presided the brown-haired Swede who in New Haven a third of a century before had prayed one night, "Lord, give me humility and wisdom to serve the great cause of the free unity of thy church." Truly God had answered the prayer.

What did Nathan Söderblom mean by the unity of the church? When I asked him the question, he answered in these words: "In order to fulfill its duty, the church should be united. Not that we should have one church, in the way of one creed and one organization; but the church should be united. We ought to try to get together in a brotherly way, even if we can't agree on our creeds. There is a higher way, the way of love."

As the first council at Nicea concerned itself with the question whether the Son of God is divine or human, so the Stockholm conference wrestled with the similar problem as to the kingdom of God. Is it chiefly divine, brought by God, despite what man does, or is it a human thing, that is, a moral thing, brought by man?

To quote Archbishop Söderblom on the result of the discussion: "Nicea said, 'The Son of God is divine and human alike.' Exactly the same thing will be the view of Christendom as to the kingdom of God, that is, of orthodox and evangelic Christianity —at Rome it is much simpler. They say the kingdom of God is the church—but the rest of Christendom is coming to the common view that God rules, but he accepts us as his servants and we must give ourselves completely to his task."

The movement toward church unity means much for the peace of the world; how much we do not yet know. When the committee of the Norwegian parliament awarded the peace prize to Söderblom they meant it for the whole church so far as it follows and shares in the work of the primate of Sweden.

What Would a Christian World Be?

By Sherwood Eddy

ON A RECENT journey around the world, among the highest peaks of experience were the days spent with Mr. Gandhi and the day in the little village of Nazareth. I climbed the hill behind the town and looked out over that map of Old and New Testament history. I sat down under a fig tree and read through the sermon on the mount and then the whole gospel record. I asked myself what were the principles of Jesus' life and teaching and, as I looked out over the world, how far they had been applied in our present social order, and what kind of world it would be if the ideals of Jesus were realized?

The gospel record seemed to show that Jesus had for all time gathered, centered and simplified all life into the single, universal principle of righteous love. He concentrated religion in the love of God and man. This implied, for the individual, a new recognition of the value of personality, self-realization through self-sacrifice, the possibility of abundant life for every one. And for society, love implied complete mutuality, the full sharing of life, as the basis of brotherhood. Such a brotherhood, where love was regnant in all human relations, would constitute a new social order, a kingdom of God, a commonwealth of men sharing in the good life for all. Love did not in Jesus' view imply a vapid sentimentality of mere emotion; it could not mean less than justice, as for instance in a society knowing vast wealth unshared, side by side with poverty unrelieved, handing out mere doles of inadequate "charity" in periodic depressions, or perpetuating slums. Instead, love must mean, in full sharing, right relations in all areas of life—among others in the following:

1. Right relations in basic economic justice.

If we pass from principles to practice in our own land, the richest country in the world, we find that in 1928, the last normal year for which we have statistics, there was enough income for all to have lived comfortably with an average of $3,745 per family. But instead, largely because of mal-distribution, there resulted inequality, poverty and unemployment. After 511 incomes of from $1,000,000 to $80,000,000 had skimmed off the thick cream at the top, after 15,780 persons with incomes of over $100,000, and approximately a million people with incomes over $5,000 had taken some nineteen billion dollars of the national income, it did not leave enough skim milk to go round for the rest. A total of 23,100,000 families with incomes under $5,000 had only enough to purchase two-thirds of our manufactures, excluding exports. In a recent year one-third of one per cent paid 95 per cent of the individual income tax, while 82 per cent did not receive enough to pay any tax whatever.

Today vast armies of men are unemployed because they have produced too much; they are hungry when we have raised too much wheat; they shiver with cold while we have too many textiles. Here is a man who has talked constantly of high wages, whose income was calculated by the New York World in a recent

year as "$11,415 an hour, $273,976 a day, or about $80,000,000 a year." Yet one of his employes, after nearly twenty years of faithful and efficient service, writes that, due solely to lack of work, he is $700 in debt, owing five months' rent, served with notice of eviction, and that he earned last year less than $1500 on the part time work, which was all that was available. According to the correspondent of The Christian Century, during ten years' residence in that city he has not met a single employe who exhibits an enthusiastic loyalty for this champion of high wages who seems to have no adequate sense of responsibility for his workers. Is he not typical of many?

Seventeen other nations less prosperous than the United States have insured their unemployed with compulsory or subsidized systems in self-respecting insurance, to which the worker makes a regular, small contribution from his wage. Yet the richest country on earth, in a planless chaos, in a competitive anarchy of private profit, has nothing to offer in these recurring crises but a spasm of "charity" or artificial and unscientific public works, to meet a fraction of the need of the unknown number of the unemployed. To our disgrace, we do not even know how many are unemployed and have no adequate plan to meet the present crisis, or the periodic cyclical depressions, or the chronic mal-distribution of wealth and income. This is not justice, it is not love, but their antithesis. If the ideals of Jesus were applied or realized, it would mean a Christian industrial and economic order of justice and love.

Responsible Christian Stewards

Would not our objective be to create "Christlike men and women in a Christlike society by the intelligent application of love in all the relations of life," especially in these crucial economic relations? If this principle of love were seriously applied, it would surely multiply the number of responsible Christian stewards like Mr. A. A. Hyde, who for many years, living the simple life of sharing, has given from half to nine-tenths of his income to the causes of the kingdom in times both of adversity and prosperity. It would increase the number of employers like William P. Hapgood who, in his successful experiment in industrial democracy in Indianapolis, is sharing both profits and power with all who labor in his factory. It would motivate more men like Powers Hapgood as labor leaders and as members in the rank and file of the organized trade union movement. It would multiply labor leaders like Sidney Hillman, true to the social teaching of the prophets of Israel, or like Arthur Henderson, for years a Christian trade union leader and now foreign secretary in the present cabinet of Great Britain.

Yet we must be realists as well as idealists. Why are there so few of these men; why are they not more rapidly multiplying; why must we use these same names over and over with almost no fresh examples? It is inadequate to say that Christianity has not been tried and found wanting, but that it has not been really tried. If after nineteen centuries it has been tried by so few, why is it? What hope is there that it will be more seriously tried in the years to come?

Are we not driven to the lesson of experience that the principle of personal freedom is not absolute but that it must be corrected and supplemented by the principle of social control, and that love may find expression in the latter as well as in the former? In order to gain the equality which brotherhood demands, we must sacrifice some of the freedom which is the ideal of love. We must depend upon a measure of social coercion in economic and political life, which is not love in its pure form but which alone will guarantee the equality which is one aspect of the conditions in which love must operate.

Lack of Personal Examples

After thirty-five years' experience among the givers and church members of North America the writer has known of only two employers or Christians of large wealth who, living the simple life of sharing and asking no special favors for themselves, have given up to their limit, adequately, generously, consistently, according to the principles of Jesus. He knows of no other employer practicing such a measure of industrial democracy as Mr. Hapgood—and he is not a church member, because he thinks he has not found a church that takes Jesus seriously in the matter of economic justice. And as for labor leaders or trade union members, the Protestant churches have so largely become class churches that organized labor has almost been lost or was never won by them. Even more serious is the belief that not one in a hundred Christian ministers, teachers, or business men are today boldly, lovingly and specifically proclaiming the need of Christianizing the economic order, save in the most vague and abstract terms. In other words, we do not seem to have either the realization, the message or the vision of such a new order, nor to feel in agony of spirit how the whole status quo contradicts it.

In the time of Christ, after all that the prophets had said about justice and mercy, greed had crept into the inner precincts of the sacred temple and Jesus had boldly to challenge the money changers there in the name of love. Surely love will have to do the same today. Surely it will lead not only to right personal relations and regard for the human factor in industry but to the adoption of all too-long-neglected social insurance against the great risks of life in unemployment, accident, illness and old age. Is atheist communism to abolish child labor, insure the unemployed and meet the human needs of industry, like the outcast Samaritan of old, while those who profess to follow the principle of Christian love ignore these and pass them by on the other side like the professional religionists of the time of Jesus? We must envisage a Christian economic order. If we cannot Christianize our social order by consent, it is possible that it may be communized by force. E'er the night cometh, today the opportunity is ours.

2. Right relations in brotherhood, between races.

The teaching and practice of Jesus at this point are unmistakable. Brotherhood is central and crucial. Yet have we achieved even an approach to or a working approximation of real brotherhood in our relation to the non-white majority of the human race? Our favored race has acquired political control of nearly nine-tenths of the habitable globe, including over half of Asia and all but one-thirtieth of the continent of Africa. In America our attitude to the Negro has become notorious throughout the world. In all parts of the country there is discrimination and, in some sections, segregation in separate residential districts, separate schools, churches and railway coaches, with inadequate appropriations for education, and without the right to vote, although that is guaranteed by the fifteenth amendment to the constitution. The Negro is frequently paid less than the white man for doing the same work, charged more for renting the same house, and he is the first to be discharged in time of unemployment. Between 1885 and 1925 we lynched over 4,200 persons, or an average of two per week for over forty years. After greatly reducing the number, there has been a recrudescence of lynchings during the past year.

Racial Discrimination

In the recent student-faculty conference held in Detroit, most of the Negro delegates left in protest because of persistent racial discrimination. While the whole Mohammedan world is actually practicing racial brotherhood, and the communist world equal comradeship regardless of race, the United States is unwilling to give the Negro federal protection by law against lynching, and the majority of white Christians, despite years of preaching and student discussion groups, apparently are not prepared to practice racial brotherhood. During the discussion at Detroit one white professor pointed out that he could not receive a Negro in his home at a meal, yet this exclusion or segregation would not be practiced by any Moslem or communist.

In the light of his whole life as the Good Samaritan of our divided humanity, there can be no question but that we should have a world of brotherhood in race relations if the ideals of Jesus were realized. Although we seem far from its realization, Christian love will surely make some beginnings today in the practice of equal brotherhood that will be both costly and sacrificial. And there can be little doubt that such beginnings *will* be costly to those who make the adventure of love. As soon as William Lloyd Garrison stood for the immediate emancipation of the slave, every church in Boston and nearly every church in the nation was closed to him. How many churches would be open to a modern prophet or emancipator if he proclaimed today the immediate and specific practice of complete brotherhood in the realm of race relations and economic justice?

3. Right relations in clean politics.

From the Mayflower compact in 1620, "having undertaken, for the glory of God and advancement of the Christian faith . . . to combine ourselves together into a civil body politick . . . for the general good," to our present cities three hundred years later, is indeed a far cry. Whether in republican Chicago or Philadelphia, or Tammany New York, we find bootlegging, lawlessness, violence, crime, racketeering, bribery, corruption, with courts that are notorious and prisons that are a disgrace. Professor John R. Commons says: "Great corporations and syndicates seeking legislative favors are known to control the acts of both branches of congress." In cities like Chicago certain men at the top who have wanted easy money have got it by a monopoly of franchises for street railway, or from water, gas, electric power and public utilities upon which the welfare of the people so depend. It is not to be wondered at if men at the bottom of the social scale, in an order which so often denies the most elemental social justice, should also want "easy money." Since they cannot make the laws in their own behalf, they break them. Our political life has become diseased.

Bringing the Future Forward

Many will say in the familiar words of Bernard Shaw: "I see no way out of the world's misery but the way which would have been found by Christ's will, if he had undertaken the work of a modern practical statesman." It will be a great help to see a pattern such as Plato's Republic, More's Utopia, the prophets' or Jesus' vision of the kingdom of God. But we must not only deal in futures. We must begin at once to translate our ideals into practice. For some this will mean to take part in political life like Norman Thomas, once a minister of the church. The action may be no more orthodox or respectable than was that of Jesus in his day.

Others will make concrete the fight for righteousness as has George Norris in the senate. Some, like John Dewey and Paul Douglas, will feel that they must begin in the League of Independent Political Action to work for a clean third party in American politics as did those Christian leaders in England, Keir Hardie, Ramsay MacDonald, and Arthur Henderson, in the founding of the British labor party a generation ago. The eightfold program of the league already begins to picture the kind of a world we should have:

A Political Program

The protection of the workers by hand and brain against the four great risks of accidents, illness, old age and unemployment; the restoration of an increasing share in the wealth created by society to the community for social purposes; the reorganization under public ownership and operation of such strategic industries as the chaotic coal industry, and the highly concentrated electric power industry; the freeing of labor from unfair legal restrictions upon their activities; a program of farm relief which will reduce the disparity between urban and rural prices, not

by giving a bonus to stimulate the export of food products and thus artificially increase the prices of agricultural goods, but by removing as rapidly as possible the high tariffs on manufactured goods; the granting of fuller opportunity for development to Negroes; the freeing of western civilization from the menace of another war; the reorganization of the judicial system of the country.

With the example of Vienna and the "garden cities" of England, some will take up the reform of housing to remove our shameful slums, others to end our inexcusable child labor; but all will have to play some immediate and concrete part in clean politics, both municipal and national.

4. Right relations between nations.

Ideals of complete mutuality or the full sharing of life, to love our neighbors as ourselves, must inevitably be applied in international relations also, if we are to be Christians at all. Such principles would lead us to act as a Christian nation and would make impossible either political or economic imperialism that would exploit other nations. Such a nation would not be callous to the fate of Germany having to pay in indemnities or reparations a thousand dollars a minute or over a million dollars a day, and thereby being constantly threatened with revolution. Would a Christian nation demand payment of its debts yet make this impossible by inordinately high tariffs?

A Christian World and Imperialism

Would not Christian principles withdraw our marines from Haiti and Nicaragua? Would they not remove financial and military dictatorships from Latin American countries, and restore their national sovereignty? Would they not restore their long promised independence to the Philippines? Would they not remove the deep wound inflicted upon Japan and other nations by the manner of our exclusion of their nationals, yet protect our own citizens by placing the Japanese like others upon a quota basis? Would they not make us insist upon joining the world court and ultimately upon entrance into the League of Nations if that body, with all its limitations, is the chief instrumentality for peace in the world today?

5. A world of peace would result if Jesus' ideals were realized.

Facing the forces of nationalism, industrialism, imperialism and militarism, with evidence of tension and rumors of war again as in 1913, is it not now a "race between education and catastrophe"? Since the organization of the commission on disarmament at the League of Nations four years ago, the four great powers have increased their war expenditure by $500,000,000, or 27 per cent a year. We learn that the world is now spending on preparedness some five billion dollars a year, a burden of over $2 per capita, or $10 per family throughout the world. Lord Thomson, former air minister of Britain, just before his death, pointed out that his country was spending over $1,000 a minute on preparedness, while the United States was spending even more than this, over $800,000,000 a year, more than any country in the world, or 72 per cent of the entire budget. Would not a serious application of the principles of Jesus mean a determined will to peace on the part of the 44,000,000 Christians in 160,000 churches who constitute some 55 per cent of our adult population?

A World of Peace

It will help us if we hold the sure vision of a world of peace which the prophets saw and for which Jesus prepared by his way of love—unfailing love even for our enemies in overcoming evil with good and settling all differences with our adversaries by agreement and non-violent means. We have now the framework of a world organized for peace that already includes all the great nations save two. We have a world court that lacks the adherence of but one great nation to make it effective for peace. We have already a pact that provides a new moral ground for the settlement of all disputes by pacific means.

We need actually to use the league and the world court to prevent dangerous crises arising, as well as to develop a technique for handling crises when they arise by conciliation, arbitration, and so forth. We need to repudiate the protection of our foreign investments and property by our armed forces as an obvious menace of war and one of the most dangerous forms of economic imperialism. Some of us will frankly join Professor Einstein's two per cent of absolute pacifists in all lands endeavoring by that means also to make war impossible. But by any and all means, some of us are done with war and determined upon peace. We shall hold before us the vision of a world of peace made possible by Christian means.

6. Right relations between man and God.

Those who realize the ideals of Jesus will find religion not a watertight compartment separate from the rest of existence, but the vital heart of life itself. Personal religion will be the beginning and end of the social gospel. It will be at once the root and fruit of life. It will be the whole man seeking the whole of life. But in the judgment of the writer, it will have to be a rediscovery of the religion of Jesus. It will require a reformation as thoroughgoing as that under Luther to cut away all the dead wood and fruitless branches that are not productive today. It will not mean a return to the lifeless shibboleths of early orthodoxy or fundamentalism. It will not mean a return to legal pharisaism or repressive puritanism.

A New Reformation

Rather it will mean the cutting away of accretions and parasitic growths of authoritarianism wherever folklore has hardened into dogma that is in flat contradiction to modern science; wherever a morbid puritan asceticism has taken not a life-affirming but a life-negating attitude of gloom and repression; and wherever another-worldly religion of escape, of salvation by shibboleth has become a vast irrelevancy out of contact with real life and all its vital relations.

Only such a spiritual revolution or reformation can save religion or build a new world founded on the ideals of Jesus.

Such a reformation can only begin with deep repentence. It must see that we have not built such a world and that we are not adequately building it today. Why is it that, with all its glaring evils of dictatorship, tyranny, and the shameful treatment of its class enemies, atheistic communism in Russia is actually building a social order of greater economic justice, less neglected unemployment, more racial solidarity and brotherhood, of cleaner political life in its cities, with less lawlessness, crime, bootlegging, graft, racketeering, prostitution and corruption than in our own country? Why is it that the greatest fortunes in the world today are Christian fortunes, laid up by followers of him who said, "Lay not up for yourselves treasures on earth"? Why is it that the greatest armies in the world, the largest navies, the greatest expenditures for war, past or future, the greatest denial of racial brotherhood and the greatest number of lynchings are in so-called Christian countries?

And what kind of a world would it be if, after adequate repentance and a thoroughgoing reformation, we really applied Jesus' principle of love in all the relations of life? Would it not be a world where we should create Christlike men and women in a Christlike society by the intelligent application of love in all the relations of life? Would it not mean right relations, in the full sharing of love, in basic economic justice, equal brotherhood among all men, clean politics in wholesome cities, right relations between nations, in a world of peace, and between man and God?

B O O K S

A Study in Prejudice

CHRISTIANS ONLY. *By Heywood Broun and George Britt. Vanguard Press,* $2.50.

DISCRIMINATION against Jews is one of the facts of American life which cannot be obscured by the honor that is paid to a few great Jews. The hotel or apartment house or summer resort which has for its slogan "Christians only" is not actually insistent that its patrons shall be Christians but only that they shall not be Jews. If the Jewish applicant could present a baptismal certificate or a church letter proving that he is an Episcopalian or a Baptist, it would not help him. The discrimination is not religious but racial. Mr. Broun and his colleague have assembled a considerable quantity of data in which are exhibited the essential facts regarding the manifestations of this prejudice and the restrictions which the Jew confronts in the United States in getting an education, finding a job (even with a Jewish employer!), practicing a profession, making friends, or renting an apartment. It is clear that the authors consider all such prejudice a social disease. Their diagnosis is accurate, but they have no remedy to suggest. There is, to be sure, a final chapter on "The Way Out," but it points to no way out. At most, it lists some ways which have been tried and which did not lead out. In the end, Mr. Broun throws up his hands and concludes that not only the simplest but also the most sensible thing to do about it is to sit back and say, "Oh, what the hell." Which seems a somewhat less helpful comment than might be desired. "Abie's Irish Rose" got farther than that.

W. E. G.

Books in Brief

SINCE MRS. EDDY. *By Altman K. Swihart. Henry Holt & Co.,* $3.00.

Two offshoots of Christian Science, the controversies of their leaders and adherents with the main body, and the criticisms of Mrs. Eddy and her program which resulted from these secessions, form the principal subject-matter of this study. These separatists are Mrs. Stetson with her "Church Triumphant" and Mrs. Bill with her "Church of the Universal Design." As one considers the teachings of these earnest and able women, it becomes clearer why the progress of Mrs. Eddy's movement has been so little affected by either the secession or the attacks of these critics. Even those who give full credence to such interpretations of Mrs. Eddy's personality as, for example, that of Mr. Dakin, cannot fail to recognize in her a strong vein of common sense and practicality. Vague and vapory as much of her teaching must appear to those who do not accept it, she shunned the fantastic extremes into which these others fell. Such a volume as this, in which the story of these devotees is presented with a fulness and a critical dispassionateness that has not before been accorded to them, is something more than a footnote to the history of Christian Science. It not only discloses some of its vulnerable points but, what is even more significant, it displays by contrast some elements of its strength.

THE HARROWING OF HELL: *A Comparative Study of an Early Christian Doctrine. By J. A. MacCulloch. Charles Scribner's Sons,* $3.50.

The phrase "descended into hell" has been made optional in the apostles' creed, but the doctrine—or legend—to which it refers has a place in canonical and a much larger one in apocryphal literature, a long history in creeds and liturgies, and a wide variety of parallels in ethnic religions—all of which data are learnedly displayed herein, and as interestingly as the limited appeal of the subject matter permits. The author believes that "the reconstruction of our views regarding the Other World gives the doctrine of the Descent a new importance." The extraordinary erudition which he employs in tracing the ramifications of this doctrine and the many fantastic variations that have been played upon the ancient theme is laid aside at last for the simple deduction that the inner meaning and permanent value of it all must be that Christ still labors to bring comfort and salvation to the souls of the dead who died without him. Which may be true, and I hope it is, but this seems going a long way around to prove it—and then to leave it unproved.

YOUTH IN A BELIEVING WORLD. *By John Clark Archer. Westminster Press.*

With the scholarship of a university professor (most of which he judiciously keeps in the background) and the faith of a Christian, Professor Archer has written a textbook on the religions of the world for use by students of high school age.

Or, better, it is a book on religion and its place in the life of man as illustrated by the great religions of the world. Such a study conducted by a teacher of even moderate skill—and there is a teacher's manual to go with it—should go a long way toward freeing youth from the foolish notion that religion is an amusing delusion of the pre-scientific age or a sentimental superfluity which the hardheaded and clear-eyed can dispense with. It is, so far as the reviewer knows, the only book which makes this approach to religion for readers and students of the adolescent period.

THE STORY OF THE CHURCH. *By John Clover Monsma. Rae D. Henkle,* $3.00.

Some day someone will write a "story of Christianity" which will be based on a sound and scholarly knowledge of the history of Christian thought, of the events and leading personalities in the history of the church, and of the social and cultural context in which Christianity has developed, and which will be dressed in a style that will commend that dramatic story to the great company of readers who should legitimately be interested in it. The world waits for that book. This is not it.

CORRESPONDENCE

Need in West Virginia

EDITOR THE CHRISTIAN CENTURY:

SIR: This is a bitter cry for relief. On July 6, 23,000 coal miners in the Kanawha valley of West Virginia came out on strike against starvation. Coal operators have repeatedly refused to meet the West Virginia mine workers in joint conference. As a result, 90,000 human beings, workers, their wives, and the little children, are today crowded together in the bleak mining camps of West Virginia, putting up the fight of their lives in the lowest paid mining area of the country. To their demand for decent conditions and a more tolerable existence, the coal operators have replied with wholesale evictions, and the guns of private guards.

These are the days when miners' children follow their mothers about the kitchen asking for food—and there aren't any potatoes or flour in the house. The child who gets even canned milk is lucky. Not new conditions these, but those which have existed for years, since the union was destroyed. Now the miners are seeking through their own endeavors to win freedom and a little happiness for themselves and their children. A strike means suffering but there is no other way that they can win through to better days.

This is therefore a blunt, perhaps too blunt request, to give and give hard. Your contributions will give these workers food and spirit to carry on their struggles. Make checks out to Forrest Bailey, treasurer, and mail immediately to the Emergency Committee for Strikers' Relief, Room 1001, 112 East 19th street, New York city.

New York City. NORMAN THOMAS, Chairman.

The Hays Organization and the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: The report upon motion pictures by the committee of the Federal council of churches seems to make it increasingly evident that the Hays organization in striving to serve two masters serves neither. It can never meet the demand of the moral forces of the country when it is ultimately at the command of those whose idea of a picture is the maximum money it returns to the producer.

If the producers would show good faith let them give the Hays organization authority. If Mr. Hays and his associates would say to the producers, "Grant us authority or we quit," we would then have that faith in them that they cherish from the public.

The committee report by able men tells us many things. Most preachers, however, who in their communities continue to combat the "menace of the movies" upon reading the report can but feel disappointment that it has so little if anything to say upon what seems the most important consideration of all—"the extent motion pictures violate the standards of decency and propriety for which the churches stand."

If preachers could but know what the Harrison publications are saying about the character of pictures a moral crusade would soon be initiated that would clean the screen of its demoralizing features.

North Haven, Maine. HENRY F. HUSE.

The Presbyterian Ministers Fund

EDITOR THE CHRISTIAN CENTURY:

SIR: The communication from your Philadelphia correspondent in your issue of July 1 contained some statements concerning the Presbyterian Ministers Fund life insurance company which, unintentionally one would hope on the part of the writer, would convey an erroneous impression in regard to the present condition and management of the fund, and one that would naturally react unfavorably on its business if not corrected.

At the annual meeting of the board of corporators following the death of the late president, Dr. Perry S. Allen, there were some criticisms of certain actions of the board of directors in regard to overhead expense and some other matters. The corporators appointed a special committee, on which those making the criticisms were fully represented, to make a thorough investigation of these criticisms and of everything connected with the fund's present condition and management. This committee presented a uninamous report to a called meeting of the corporators held on March 24, and the findings in this report with some unimportant changes were approved by an overwhelming majority of the full board.

The report called attention to the depreciation of certain securities involving a loss of about $146,000 in their present value as compared with their purchase price. Your correspondent called attention to this fact, but did not mention that there had been an appreciation in the value of other securities which more than offset this loss by the amount of $62,000. It would seem that an institution with assets of more than twenty million dollars which could pass through the financial depression of the past two years with so small a loss in one block of its investments, and with an actual gain in the total value of its assets, had fairly earned the confidence of its constituents in its general financial management.

With regard to the retirement of Dr. Lewis Mudge from membership on the board of directors which, your correspondent states, is regarded as "significant" (presumably of his dissatisfaction with the present management), while I cannot speak with authority I am morally certain that his retirement is "significant" only of the pressure of his new responsibilities as moderator, and not of any serious dissatisfaction with the present administration.

I will not trespass on your valuable space to discuss the statement of your Philadelphia correspondent in regard to salaries and general overhead expense, except to say that they are all fully discussed in the report mentioned above, and will be brought up for further consideration at the next meeting of the board of corporators for additional regulations to those already made and in operation. Meanwhile it seems to me that, on the whole, the past management of this board, composed of sixty select representatives of our Presbyterian and Reformed churches, is vindicated by the fund's wonderful growth during the past thirty years, from assets of less than $1,000,000 to over $20,000,000, and from an insurance budget of about $5,000,000 to $57,000,000 at the present time; and that while certain readjustments made necessary by new conditions following the death of our late lamented president, Dr. Allen, are being made, the policy holders of the fund both present and prospective may feel perfectly assured that their interests in the fund are fully secure and are not in need of the assistance of any outside policy protectors association for their safeguarding.

Montreat, N. C. S. H. CHESTER.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Quakers Study War Prevention

Institute at Haverford Shows Large Growth—Fay, Moon, Kilpatrick, Hull and Leyton Richards on Faculty

(*Special Correspondence*)

HAVERFORD, PA., July 6.—Shall we seek to abolish war or to establish a working organization in which nations will cooperate to effect changes when needed? This was the central question throughout the Haverford institute of international relations. Is anything accomplished by preventing the killing of men unless they have a worthy life while living? Last year the Friends service committee organized a group of nearly sixty young people from the colleges who would undergo two weeks of strenuous training and then spend the summer in peace propaganda. The experiment justified itself, and this year 140 registered for a similar institute, including a large number of ministers of whom 35 had been sent by the Methodist Episcopal church for preparation for special leadership in Epworth League institutes and summer schools. The first half of June being spent in this work, the last two weeks were devoted to a similar gathering of educators from high schools and colleges. In this second group 135 registered —the grain of 60 has grown in one year to 275! If Christian missions include the extension of the sway of Jesus in areas of human life not previously controlled by him, then here we have a genuine mission.

Program of the Conference

The attack on the problems of war and peace was made along four lines: history and politics, economics and international finance, philosophy, and educational technique. The program offered in the two institutes was substantially the same except for the techniques which were adapted to the field of work in which the members expected to function afterward. Those who attended found themselves in for strenuous work. Six hours of nearly every day were devoted to classrooms, yet the oppressive heat never brought any of the students to the point of weakening or slackness. Lectures formed the basis of vigorous questioning — sometimes even questioning the statement of fact by the lecturer. The Friends' committee had done its work well in providing for first-class leadership. Who could better interpret the factors which made for the world war and discover how far they are still operative than Prof. Parker Moon of Columbia and Sidney B. Fay of Harvard? Swarthmore contributed last year her professor of economics in Herbert Fraser and again he led a hesitating pilgrimage through the wilderness of international finance. The spiritual philosophy which underlies the demand for an ordered world in place of international chaos found expression in Prof. Henry Cadbury of Bryn Mawr, and Rev. Leyton Richards, minister of the famous Carr's Lane chapel in the English Birmingham. The efforts to construct world organization were interpreted by Mr. Edward H. Evans of the department of international law in the University of Pennsylvania and Prof. W. I. Hull led studies in disarmament.

The educational techniques were first studied under the lead of Prof. W. H. Kilpatrick of Teachers' college as he caused the group to discover for themselves something of the process in which attitudes are formed. Prof. Harold Rugg of Columbia led us into the art of making curricula for world mindedness. Miss Rachel DuBois shared her wealth of experimental knowledge about the use to be made of high school assemblies and Mr. Tucker Smith brought all his forces into action against the morbid features of militarism in our schools. The evenings provided a series of more or less detached lectures by specialists working in the general field of world organization.

Responsibility for World War

Professor Fay presented the view of political forces in Europe with which readers of his standard works are familiar. He declared that few historians would now assert that Germany was alone responsible for the outbreak of the world war. His own gradation of responsibility was as follows: Serbia and Austria as the principals, then Russia and Germany; and last—dragged in by their existing alliances—France and Britain. But when one turns from the immediate causes to the underlying ones, Dr. Fay held Germany more to blame than any other power for her foreign policy which brought about the dual alignment of the European nations. Of the major forces which produced the war he mentioned, first of all, nationalism which still persists though in changing form, a system of more or less secret alliances which are now prohibited, though "open covenants openly arrived at" are impossible if adjustments are to be made; competitive armaments which still continue though outside of Russia armed forces are greatly reduced in Europe; economic imperialism which never was nor is a major factor, since competition in this field is not mainly international; and the newspaper press which is a growing danger, though in Britain and the United States the press is mainly disinterested.

Professor Fraser revealed the intimate interdependence of national industries in the modern world, showing that exchange is actually not between sums of money but between commodities and services. Finance, which should provide a mechanism of exchange, finds itself hampered by the intrusion of tariffs, which in their present form prevent the interchange of commodities on which modern industry depends. Probably in no course of study did more people experience severe shocks than here, as Professor Fraser revealed the fallacies

(*Continued on page* 959)

England Seeks Disarmament

Government Does All It Can to Help Coming Conference—Churches Face Continuing Problems

(*British Table Talk*)

LONDON, June 30.—In more ways than one the government has helped this week to prepare for the disarmament conference. It has eagerly welcomed Mr. Hoover's proposals, which are everywhere interpreted as having a direct bearing on the conference. It has made financial suggestions of great value; even the offer to support India financially, which was meant to checkmate certain attempts to speculate in rupees, has an indirect bearing upon the coming conference. Nothing which brings more of reconciliation into the relations of the peoples is without significance in this matter.

Last night the prime minister, supported in this by other leading statesmen, claimed that Britain had gone as far in the direction of disarmament as it was possible for it to go alone. He defended this thesis with significant figures. Such figures require a great deal of explanation, but it seems clear that both in the provision of navy and army, and especially of air-force, Britain has made very great reductions, and must wait for others now to unite in a common agreement to disarm. Unilateral reduction was not enough. Probably, as Sir Norman Angell suggested, other nations think they also have gone to the verge of safety in their "reductions." The only practical scheme is to study the problem as one which can only be solved by a concerted program.

* * *

Some Problems Which Are Always With Us

In the absence of church news this week I should like to describe some of the problems which are now before the churches in this country.

1. They must meet the problem set to them by the shifting of population. In most cities and towns new suburbs are rapidly built, and thousands of people, suddenly grouped into a new community, need churches and Sunday schools. In London this problem is most acute in Dagenham, which lies just outside East London—a mushroom town which has grown up in a night. And the necessity for this expense comes at a time of grave poverty.

2. They have to face the still more rapid changes in social customs. The automobile has certainly altered the ways of our people, no less than the railways did last century. The cinema, too, has created a new intellectual and spiritual condition. People who go constantly to the cinema, when they go to church, take with them a new habit of mind. It is always difficult

to speak in general terms about church attendance, but there is a general impression that fewer people go to church, and those who go, go less frequently. The inner group of devoted members in every church are splendid, but the task is certainly before all the churches how to reach the crowds of those who seldom enter any church. The difficulty does not become less when it is clear that many of them are not interested in the things for which the church stands.

3. In such a case the churches are growing more and more conscious that their first business is to recover a deep and impregnable faith which they can offer with both hands to all men. But they are not agreed upon the contents of this faith. All agree that it must be good news of God. But the Anglo-catholics, the evangelicals and the modernists interpret this good news in divergent ways. Probably the Catholics and the evangelicals appeal to the largest companies. In London, for example, where there is a powerful preacher from either of these, he can command a hearing. But it must be admitted that in many minds there is an atmosphere of bewilderment. There is no one church with one faith and one hope to offer to men, and many are waiting for an authoritative word.

4. Among the churches in their relation one to another there is a certain tone of irritation, or at least an imperfect sympathy. Temper in the ecclesiastical world is shorter than it was a few years ago. The conflict, which blazed up when the revised prayer book was introduced, has not died down, and Lambeth, 1930, left some resentful feelings behind.

5. There is a general agreement upon many matters of applied Christianity, but the agreement is too general to provide the fire for an enthusiastic movement, either against war or against other social wrongs.

6. There are many happier conditions which it would be a pleasure to describe at another time. Not least among them is the absence of complacency on the one hand, and on the other a growing conviction that in religion we can only think on the scale of mankind.

* * *

And So Forth

The religious tract is still a valuable weapon; so it was claimed at the annual meeting of the Religious Tract society. It was true that the old ways of distributing them are out of fashion, but they are still widely used. The R. T. S. also finds that Cruden's Concordance is a best seller.

A conference on the religious drama was held last week in the Memorial hall. Sir Francis Younghusband was in the chair and Dr. Percy Dearmer read a paper on "The Spiritual Values in Religious Drama and Music." "When people see," he said, "what religious drama really is, how it brings home to them truths which they have half forgotten, then those people who had only half thought out their philosophy would be on the side of religious drama."

Dr. Barnes, the bishop of Birmingham, says that if and when the church seriously entered on the task of doctrine revision three principles should be accepted: 1. They ought not to reject the reformation, but to build upon it. 2. They ought not to quarrel with modern knowledge, but to accept it. 3. They ought not to pretend to find perfect and final truth in some old time formula, but continually to listen to the Holy Spirit who not only inspired holy scripture, but who still spoke by his prophets.

EDWARD SHILLITO.

Christian Youth Meet

World Conferences to Bring Notable Leaders to America Next Month

At Toronto and Cleveland during midsummer this year will be held four notable world conferences of Christian leaders of youth. From Japan comes Toyohiko Kagawa, outstanding prophet of the orient; from China, David Z. T. Yui and T. Z. Koo, well known in the far east in political, educational and business circles as well as for their Christian leadership; from India, Behari Lal Rallia Ram, successor to the late K. T. Paul as the national leader of the Christian associations; from Latin America, Navarro Monzo and John A. Mackay, evangelists to the intellectual classes; from the Philippines, Hon. Camilo Osias, now resident commissioner of the Philippines in Washington, D. C.; from Greece, his grace, Athenagoras, archbishop of North and South America of the Greek Orthodox church. Nearly 50 countries will be represented by these and other leaders of young men in the 20th conference of the world's alliance of Young Men's Christian associations, which meets in Cleveland August 4 to 9. This is the first time the alliance has ever met in North America.

During the preceding week at Toronto will be held two simultaneous conferences, one for older boys and workers with boys and the other for young men. The conclusions from these preliminary meetings will be gathered up and carried to the world conference in Cleveland, where they will be translated by further group and plenary sessions into the official actions of the world's alliance.

Alongside the world's conference at Cleveland will be held the 43rd international convention of the associations of the United States and Canada. Until a few years ago the association work of these two countries was carried on by their international committee; but the need for separate administration became evident, and first Canada and then the United States formed a separate national council. Certain joint interests, however, still remain to be dealt with by an international convention every five or six years, the chief joint undertaking being the maintenance of their world service program of cooperation with the association movements of 32 countries.

Presbyterian Ministers' Fund Elects New President

The Presbyterian Ministers' Fund, the management of which has of late been under some criticism, has elected, to succeed the late Perry S. Allen as president, John H. R. Acker, a member of the Philadelphia bar, and since 1925 the general counsel of the Ministers' fund; since Dr. Allen's death Mr. Acker has been acting president, with direct charge of all details of management.

Antimilitarist Clergymen to Meet in Zurich

The second international congress of Antimilitarist ministers will be held in Zurich, Sept. 2-4. Prof. G. J. Heering of Leyden is to serve as chairman. The congress, which had its first meeting in August, 1928, holds that the moral principles of Christianity are opposed to war, and that the state which prepares for war "dechristianizes the nation." It protests against war preparation, declares the office of military chaplain inconsistent with the gospel, upholds the conscientious objector and urges the churches to preach disarmament.

"The architect's drawing for the proposed Bell Memorial Tower."

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Schools Find Pupils Hungry

Chicago's Superintendent Appeals for Aid —Drys Called On to Change Strategy by Methodist Speaker

(Correspondence from Chicago)

CHICAGO, July 13.—One often hears the remark, as thousands of automobiles roll along the streets, that these look like days of prosperity rather than depression. But it is overlooked that there are large sections of the city where few automobiles are owned; where, indeed, the inhabitants not only cannot afford cars and gas, but cannot afford sufficient food. And, as usual, the children are the chief sufferers. During the past school year, the papers inform us, teachers in the public schools, in spite of frequently delayed salaries, contributed more than $100,000 for the feeding of hungry children. Summer closing of the schools meant breakfastless mornings for thousands. Now the summer schools and recreation centers are open. A story in the Daily News tells us that "only four children out of 100 came to the Jenner school this morning with breakfast."

William J. Bogan, superintendent of schools, in a public appeal for help says, "There never was such great need for the feeding of undernourished children in Chicago. During the regular sessions the schools feed more than 11,000 children every day. Three-fourths of the expense has been borne by the schools and the teachers. It is a worthy cause, and we need every contribution, however small, that the public can and will make to help these children." Approximately 1,500 are now being fed daily at the six recreation centers, but it is known that thousands more children are going hungry. Contributions are being received by Miss Frances L. Swain, director of home economics, room 502, 460 South State street.

* * *

A Methodist Camp-Meeting

Camp-meetings have not disappeared, although they are very different affairs from those of 50 years ago. Meetings and speeches are supplemented by swimming, tennis, croquet and other exciting sports. Such is the Des Plaines camp-meeting, the summer rendezvous of Cook county Methodism, on the Des Plaines river northwest of Chicago, which is expected to draw a total attendance of 30,000 during its 15-day sessions. The meeting began July 5 and will continue until July 19. Governor L. L. Emmerson spoke Saturday afternoon. Five bishops are on the program, beside a large number of prominent ministers and denominational executives. On Saturday night Rev. A. M. Pennewell, long prominent in the dry cause, was the principal speaker, and he had something to say. "The drys have been slow to adopt an adequate strategy," he declared. "The great need now is unified leadership in place of the anti-saloon league and the large number of struggling dry organizations. Our objectives must be clarified. We need new blood and new leaders. President Hoover is making splendid progress, and in due time the climax of the government's power behind the 18th amendment will be reached. Our task now is to create local sentiment to back up national enforcement." These are significant words from one who has worked loyally with the anti-saloon league.

* * *

An International Incident

Judicial temper seemed to be sadly lacking in a local police court the other day, if the newspaper reports are correct. The acting Mexican consul, we are told, appeared on behalf of some of his people who were in trouble. When he insisted upon being heard it is reported that the magistrate used very intemperate language, and sentenced the consul to six months for contempt of court. It is such action that causes a multitude of people to feel just whatever falls the slightest degree short of legal contempt. The Mexican ambassador at Washington immediately filed a protest. Governor Emmerson was called upon to investigate the incident. Another judge released the consul, after four hours imprisonment, on a writ of habeas corpus. Chief Justice Sonsteby induced the judge who had pronounced the sentence to enter an order quashing the proceedings. An apology has been offered by the government. Unfortunately, however, this incident will almost certainly give many Mexicans the impression that the United States is contemptuous or hostile toward them and their government, which, of course, is utterly untrue. Minor officials with an inflated sense of self-importance can often do immense and almost irreparable damage.

* * *

Grafting Lawyers Face Disbarment

Forty-seven lawyers, many of them prominent in their profession, charged with accepting fees from the Chicago sanitary district for which little or no service was rendered, during the notorious Crowe regime, face disbarment as a result of the findings of fact and consequent recommendations of Judge Taylor to the Illinois supreme court. The Chicago bar association, which instituted the proceedings, is to be congratulated upon its courage and loyalty to its ideals in pushing this investigation.

* * *

And So Forth

Cook county taxes are in a terrible muddle. It is reported that of the 1928 $219,000,000 tax bill, $51,000,000 remains to be collected. Of the 1929 $264,000,000 tax bill, $115,000,000 remains uncollected. And it is predicted that of the 1930 $284,000,000 tax bill, $150,000,000 never will be collected. Tax anticipation warrants already have been issued against a large part of these uncollected and perhaps uncollectable taxes. Thus we pay for past graft and mismanagement.

Both marriages and divorces suffered a severe slump in Chicago during the first six months of 1931, according to County Clerk Schweitzer's figures.

Prof. John Maynard Keynes, the English economist, speaking before the Chicago council on foreign relations, proposed as a better plan than the one year moratorium, that all war debt payments be cut down by half by all countries for a period of five years.

Mrs. H. N. Wieman, the wife of Professor Wieman whose writings are familiar to Christian Century readers, died in California, June 14, after an illness of several months.

Rev. G. K. Flack, pioneer Methodist minister, died during the past week.

CHARLES T. HOLMAN.

Death of Archbishop Soderblom, Churchman and Peace Advocate

Archbishop Nathan Soderblom, primate of Sweden, liberal churchman, master scholar and warrior for world peace, died at Upsala, Sweden, July 12, at 65 years of age. His death followed closely upon a serious operation which brought on a heart attack. Dr. Soderblom was a foremost leader of his own church, the Lutheran, but he was also, as Dr. A. E. Garvie characterized him upon hearing of his death, "the outstanding example of a Pan-Christian"; and Dr. Garvie added: "If it were possible for Protestants to have a pope, Dr. Soderblom would qualify for that position." Besides being archbishop of Upsala, Dr. Soderblom was also pro-chancellor of the University of Upsala, Sweden's most ancient institution of learning. For his efforts in behalf of world peace, he was last year awarded the Nobel peace prize.

Stanley High to Edit Daily Newspaper

Since Jan. 1 of this year, Stanley High, though continuing officially as editor of the Christian Herald, has devoted much of his time to furthering the development of a new daily newspaper, dedicated to Christian ideals and committed editorially to liberal causes. Beginning with July 1, Mr. High ceased to be editor of the Herald, but continues writing the Herald's "world's news" and his regular editorial and will cover special assignments. But most of his effort will be given to the newspaper, for the support of which already hundreds of thousands of dollars have been pledged. Mr. High will be its editor. This new daily will champion prohibition, will espouse liberty under law, and will aggressively support all great causes that have a claim upon "keepers of the common good." But it will be primarily a newspaper—not a house organ for any campaign, nor a propaganda journal sheet for any movement.

Roy L. Smith to Leave Minneapolis Pastorate

After a remarkably fruitful ministry of 12 years at Simpson Avenue Methodist church, Minneapolis, Rev. Roy L. Smith has resigned, his resignation taking effect Oct. 1. This second request by Dr. Smith that he be relieved of his pastoral task has been "very reluctantly accepted" by his official board. When Dr. Smith came to Simpson the membership of the church totaled 500; it is now 2,700. Despite the business depression, greater progress has been made during the past year than ever before. A radio ministry—"The Cathedral of the Skies"—has enlarged the ministry of Dr. Smith during recent years. No announcement is yet made of his plans for the future.

Macintosh Ruling Brings Protest

Colorado Congregationalists Charge Supreme Court with Making Paris Pact a Scrap of Paper

(Rocky Mountain Correspondence)

DENVER, July 6.—The liberal mood seems to be in full possession of the Congregational churches of Colorado. The resolutions committee of the recent state conference presented a report which they thought would stimulate some protest. It did. After some minutes of silence one of the brethren arose and said that he thought the resolutions were rather conservative. Another suggested that we step into the role of Nathan and be more specific in the pointed finger of accusation. It was the day after the famous Macintosh decision. The article referring to this outrage started, "We register our emphatic protest against the recent majority decision of the Supreme Court." It continued, "It is our solemn conviction that such acts by one branch of our government will tend to make a scrap of paper of the Paris pact, which was negotiated by another branch of our government." The committee noted with regret the condemnation of the Federal council by other ecclesiastical bodies and recorded its conviction of the courage and wisdom of the council's report on birth control. Proper attention was given to the newspapers in their crime and divorce news, the magazines with sex material, and constructive as well as critical reference was made to the motion picture situation. Compulsory military training was rebuked and military training of any kind for high school students was regretted. A splendid social platform for the church was passed without a negative vote.

* * *

Disagreement Brings Resignation Of Unitarian Minister

There has been difficulty in the First Unitarian church of Denver. It has been treated by the newspapers in the usual way. Dr. George Gilmour resigned his pastorate at a church meeting which had been called to settle the issues in the church. He preached his final sermon on June 28. He felt that the trustees were not following the democratic method in governing the affairs of the church and that his liberty of free speech had been seriously violated. The trustees made no public complaint against Dr. Gilmour, but stated that they thought there should be a change in the pastorate of the church. Dr. Gilmour has been active in the civic and social service work of the city and state. His departure will be a real loss to the community.

* * *

Denver University Shows Marked Growth

The University of Denver granted no honorary degrees at its recent commencement. It was announced that the institution had operated on a balanced budget during the past year. Some of the wags may see some causal connection between these two facts. Chancellor Frederick Hunter is leading this institution in a splendid way. A school was opened this year for the training of social workers. The community chest of Denver cooperated and Miss Florence Day was brought from Cleveland as its leader. It is already well beyond the experimental stage. A school for librarians will be opened next year. Mr. Malcolm Wyer, public librarian of Denver, will direct the instruction. His conspicuous leadership in his profession will assure a very high quality of work. Denver university was selected by an eastern educational foundation as the best point in the Rocky mountain area for the establishment of such a school. The university has established more bonds of unity with the leadership of the life of the city by the appointment of Mr. Cyril Kay-Scott, director of the Denver art museum, as the dean of the school of art. A splendid new $250,000 library is being built and endowed for the university through the generosity of Mrs. Verner Z. Reed.

* * *

New Uses Made of Memorial Day

The Cosmopolitan club of Pueblo took the suggestion of Dr. Abraham Cronbach of Cincinnati in regard to a more adequate observation of Memorial day. Appropriate addresses were given at 8:30 a. m. in one of the cemeteries. Graves were decorated of a mother who died bringing new life into the world, a policeman, a fireman, a nurse, steel worker, and a railroad man, all of whom died in direct consequence of the performance of their duties. Participants in the service included Catholics, Protestants, Jews, and leaders in the political, labor, professional, educational, and business life of the city. The Cosmopolitan club of Pueblo operates on a very broad basis, reaching across barriers of both race and religion to produce genuine understanding and friendship.

* * *

Another Result of the Macintosh Case

The courts will no doubt reflect the Macintosh case in their dealings with aliens seeking citizenship. Emil Scheppe, a conscientious objector to war, was denied citizenship in the Denver courts in spite of the fact that he recanted and agreed to bear arms as a combatant soldier. Naturalization officials urged that he be denied citizenship for five years to punish him for his former statement that it would be against his conscience and his God to kill even in the support of the constitution. The judge continued the case for a year to enable Scheppe to prove the sincerity of his conversion to the great god—nationalism.

* * *

Celebrate Mormon Hegira

A caravan of Mormon pioneers in covered wagons passed Independence Rock, Casper, Wyoming, 84 years ago. An automobile caravan speeded back over the Oregon trail from Salt Lake City in June to observe the anniversary and to dedicate a tablet to Brigham Young and his pioneers. An address was given by Heber J. Grant, present head of the church, to Mormons who assembled from all the states of the Rocky mountain area for the event. Following the dedication, the Utah caravan visited Martin's cave, where 200 of their spiritual progenitors perished in the winter storms of 1856.

* * *

Churches Doing Some Building

Business conditions have not been as bad in Denver as in the middle west, but there is no adequate evidence of a business revival. Everyone who faces facts is expecting a hard winter. The churches are helping the situation to some extent by various building programs. The Blessed Sacrament Catholic church has started work on a beautiful $250,000 structure. A convent house is being erected by St. Andrew's Episcopal church. It will be used as convent, mission house, and retreat. The building will be at the disposal of the Sisters of the Order of St. Anne.

VERE V. LOPER.

"A scene for which history has no speech and poetry no pen"—the sack of Magdeburg in 1631 . . . Young and old were cut down without pity. Wives were violated in the presence of their husbands, and daughters at the feet of their fathers. Women were beheaded in a church . . . More than six thousand bodies were thrown into the Elbe before the streets could be made passable."
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Actions on War Stir California

Methodist and Presbyterian Resolutions Bring Attacks from Hundred Per Centers—Build Religious Center

(Southern California Correspondence)

BALBOA ISLAND, CALIF., July 6.—In recent weeks, and even for months, southern California has been discussing, more or less hysterically, the question of compulsory military training in our high schools and colleges. It is not to be wondered at that some of the laity are alarmed when pamphlets are circulated in one of our high schools setting forth some of the ideals contained in the Kellogg treaty, for did not the supreme court recently render a five to four decision which seemed to utterly overlook the bearing of the said treaty upon international law? The board of education in Los Angeles was petitioned to remove one of the most distinguished principals in the state on the ground that he had permitted the circulation of pamphlets interpretative of this bit of international law that promises yet to change the diplomacy of the world. To date, let it be said, the principal has not been ousted.

The Los Angeles presbytery recently reaffirmed the action of the general assembly of the Presbyterian church on this question of compulsory military training, much to the consternation of the hundred per cent patriots, the Legion spokesmen, and the swashbuckling patriots generally. Then to make bad matters worse, or to help on the good work (it depends upon one's point of view), the Southern California conference of the Methodist Episcopal church, at its session just held in Long Beach, adopted a resolution calling upon the general conference, which is to meet in Atlantic City next May, to petition the United States government to respect the conscience of the conscientious objector. There were but nine votes out of more than 400 against the action, which may be taken as an indication of a growing sentiment to respect the individual convictions of minorities. It is true that the present national administration has been hindered by the tyranny of minorities or by bloc votes, nevertheless the real peril, as many feel, is that the right of free speech, free assemblage and the right of conscience will be trampled out by the hurrying hordes of our modern world. Thus this action takes on significant meaning.

* * *

N. E. A. Convention Has Record Attendance

The National Education association, which met this year in Los Angeles, closed on the eve of the Fourth. But not until once more these teachers had gone on record in favor of the 18th amendment. The association made a record for attendance this year—16,700, or about double the usual registration. It is estimated that 22,000 were in attendance, counting those who came with the regular members.

If any preacher or church leader thinks the church of today is suffering from too much criticism and overhauling, let him sit in one of the sessions of this association, or even glance casually through the pages of its voluminous printed program. That will be enough, without reading such a suggestive and charmingly written volume as that of Principal Jacks' on "Education for the Whole of Life" to see that our entire educational theory and technique is in for a complete revamping. And teachers and preachers ought to feel that all this change and overturning is indicative of growth and is to be welcomed.

* * *

Build First Unit of Religious Center

The University Religious conference, representing the religious activities of all the students of the University of California at Los Angeles and for the past three years housed in Newman hall, will build at least one section of the new center this summer. The Jews, Roman Catholic and Protestant students and their friends will join in this undertaking. Due to the financial depression, it is likely that only one unit of the building will be erected, but the organization is beyond the experimental stage and has provided a center for religious life at this state school and yet is so organized as to protect the various denominational interests involved. At the same time it has served to promote tolerance and understanding and cooperation.

* * *

California, Here We Come!

All southern California is alert with interest in the Olympic games which are to be held at the Los Angeles coliseum in 1932, when southern California will be the athletic capital of the world. This is an ideal place for the great games. Not only are the climatic conditions as nearly ideal as any in the world, but here are great open spaces and great water courses not to mention a genuine public interest. No one can see what our high schools are doing for the physical training of the future generation, especially the girls, without having some interest.

Here are fine golf courses, driving parks, speedways, sailing lanes, baseball diamonds, boxing arenas, whippet courses and "everything." We have turned out some great football teams and for several years great track teams and golf and tennis champions and the "fastest humans" the race has yet produced. While among our far-famed citizens are such celebrities as "Gentleman Jim" Corbett, smiling Jack Johnson, the "Manassas Mauler," Jess Willard and Jim Jeffries. This is a rendezvous for the gentlemen who throw the dice, not to mention those who throw "the bull." This is the home of Gilmore's circus and of miniature golf and of sermonic and biblical marathons. Some celebrity is now engaged in a sermonic marathon; how many hours he has already droned on, I know not, as a faithful attendant has stood by and administered nourishment to sustain his spiritual life! Meantime our hotels are making new and larger loans on the basis of larger patronage, while the railroads are writing their blurbs and the surveyors are staking out new and large subdivisions. It is a thrilling prospect!

JAMES ALLEN GEISSINGER.

New England for Moratorium

President's Proposal Generally Popular—Policewoman Renders Social Aid—Journalist Honored

(Correspondence from New England)

BURRILLVILLE, R. I., July 1. — Our states, so largely engaged in manufacture for foreign markets, are intensely interested in the most momentous event of the past month, the administration's proposal of "a year's suspension of all payments on war debts and reparations." The Christian Science Monitor, our international daily, said June 23: "The wisdom and statesmanship of President Hoover's bold proposal are becoming more apparent hourly. . . . Neither his credit standing nor his relations to his creditor are improved when a debtor seeks to suspend payments. But if the creditor takes the initiative, the same result is accompanied by an improvement in both credit standing and relations."

Church and other peace circles are greatly encouraged. Properly, definite comment has largely been left to those who understand the complexities of international finance. In the Monitor of June 29, R. D. Kilborne, of the department of banking and finance, Dartmouth college, writes: "The announcement may be termed an example of economic statesmanship of the highest order. First, it prevents the demoralization of Germany; and second, it assists in the recovery of business. . . . These phenomena will probably lead to an outflow of gold to Europe and help to establish a demand for American products . . . and help end depression in the United States."

A recent speech by Yale's economist, Prof. Irving Fisher, prepared before the moratorium was announced, was given new emphasis and significance. He cited four economic changes which increase the difficulty of the debtor nations in meeting their obligations; the increased buying power of the dollar, compelling more goods or services to pay; the fall of interest rates, which should reduce the rates agreed upon one-third; the general decline in production, and the tariffs erected by creditor countries. "If the theory of protection is sound it should apply to Texas or New York against the other 47 states. America is the chief exemplification of free trade, for we have it over 3,000,000 square miles. Aside from revenue tariffs and some temporarily necessary, tariffs are an unjustified interference with economic progress." To insist upon payment of the debts to us and to raise our tariff wall is to ask our debtors to make bricks without straw. "In my opinion, it would pay us to cancel these debts entirely. There should at least be a moratorium."

* * *

State Policewoman a True Knight Errant

In April 1930, Massachusetts appointed two policewomen who, after three months training identical with that of men, joined

the state police. In this step, the bay state again is a pioneer. Connecticut had women on her force during the war, but only as a temporary measure. Michigan has a woman officer, but she does not operate from the barracks. Mrs. Mary S. Ramsdall, formerly of the Florence Crittenden league, was assigned to the four western counties, with headquarters at the barracks of Troop B at Leeds. Since that appointment, last July, she has traveled in her car 30,000 miles, equipped with badge, policeman's whistle, blackjack and occasionally a revolver.

The summer tourist through the region which she travels, in Berkshire, Franklin, Hampshire and Hampden counties, sees only scenes of idyllic loveliness. But of the 45,000,000 children in the United States, it is estimated that 500,000 are delinquent, 450,000 mentally retarded, and altogether 5,000,000 in some way handicapped. To this grim total, the countryside, with all its advantages, contributes. Why? "What have the good people of the community, so deeply shocked by young folks' behavior, done for the young girl? Nothing! The dance hall is all she has. Movies are far away. Where will you find her employment? Where recreation? Think of the life of a 16-year-old girl, high up in the hills, where roads are impassable much of the year. She has sole charge of a family of eight, three of them under six, and does all the housework. She never has a visitor except occasionally the grocery man."

To such maidens, distressed and despairing, rides Mrs. Ramsdell, better adapted than any knight to understand and find a solution for their woes. Rarely does she have to use her power of arrest. Following up the clues given her by schoolteachers, pastors, district nurses, or agents of the S. P. C. C., stopping at barracks, homes, dance halls, clinics, and courts, she works on cases sometimes for weeks, until the best possible solution is reached. Sometimes the ending is restoration to a decent, self-respecting life or a happy marriage; sometimes, commitment to a state reformatory for women, but more often to a school for feeble-minded. Sympathetically she listens to the problems of many a home, where wages make $20 a month for rent seem dire extravagance, where four children live in one room and have not left it for six weeks, where the father to whom his wayward daughter is brought back at midnight exclaims: "But, missis, what I do? I have to work hard all day and *must* sleep at night!"

In securing the appointment of such policewomen, the Massachusetts civic league has done great service to state and nation. But permanent results will come only if all redemptive agencies, especially the rural church, are startled by such revelations into an aggressive ministry to elevate, enrich and purify country life.

* * *

A Lay Preacher in a Newspaper Pulpit

Norwich university has conferred the degree of LL.D. upon H. H. Fletcher, of the Boston Evening Transcript. As the Congregationalist says editorially, the university has honored itself as well as the recipient. Mr. Fletcher, in addition to all the other varied and admirable writing which he does for the Transcript, edits the pioneer and unique department of church news in its Saturday edition. He told me several years ago that he expected to retire, but the management has not yet consented to release its virile veteran.

E. Tallmadge Root.

QUAKERS STUDY WAR

(*Continued from page* 954)

in the loose talk about "economic imperialism." Especially did he show that in the case of India, Britain has put into India ten times more than she has taken out. No war receives now the support of great financiers or business leaders.

Peace an Ethical Achievement

But this weight of fact gave driving power to the ethical arguments presented by Prof. Cadbury and Mr. Leyton Richards. The former warned against the pursuit of high ends by mistaken paths. He had no patience with those who speak disparagingly of soldiers in past wars—they usually expressed high idealism. Nor could he see much gain for Christianity if a particular cause was led to victory by superficial discussion—the victory is hollow. Nor can much be expected from films which depict the horrors of war—brave men will face horrors when a high cause demands it. Only the Christian ethic can sustain the adventure. Mr. Richards pointed out that nations as such cannot hold communion with each other though their nationals can; but when the nation has found political expression in a state the state must act through persons and these profoundly affect each other. Defense by military agency against modern air attack is quite impossible, so the only defense must be found in policy. Indeed, territory is rarely invaded. It is policy which has to be defended, or modified. The old problem of the One and the Many is still with us and in the doctrine of the Trinity Christianity asserts that these are unified in the heart of the Eternal. Thus the world order now needed is an association of those associations which we call states.

Miss Agnes MacPhail, for ten years the only woman in the Canadian house of commons, in a splendid address portrayed "The Changing British Empire as a Factor in World Peace," showing that during the last 70 years whenever the various groups in any area have been able to agree on a scheme of federation and self government the British commonwealth of nations has promptly welcomed the new unit, thus building up an actual going concern of a world order without a superstate. This, alongside of the League of Nations, seemed to guarantee the practicability of the new ideals. Reference was made to the first empire which ended in the American revolution, to the second empire which went to pieces in the great war, and to the third empire which is a commonwealth of free nations.

Ernest Thomas.

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BOOKS RECEIVED

The Road to Better Business and Plentiful Employment, by Emil O. Jorgensen. Federal Tax League, 1346 Altgeld St., Chicago.

The Old Testament, Revised version. World's classics. Oxford University Press, 4 vols., $.80 each.

God in the Straw Pen, by John Fort. Dodd, Mead & Co., $2.00.

The Religion of Jesus, by Toyohiko Kagawa. Winston, $1.25.

The Substitute Bride, by Claire Sheridan, Longmans, $2.00.

Handbuch der Amerikakunde, von W. Fischer. Verlag Moritz Diesterweg, Frankfort a. M.

Brooks Takes the Long Look, by Joseph Martin Dawson. Baylor University Press, Waco, Tex.

The Background of International Relations, by Charles Hodges. John Wiley & Sons, $5.00.

The Fine Gold of Newman, selected by Joseph J. Reilly. Macmillan, $2.50.

Rainbow Canyons, by Eivind T. Scoyen and Frank J. Taylor. Stanford University Press, $2.00.

Unemployment and Public Works. International Labor Office, Geneva. (L. Magnusson, Jackson Place, Washington, D. C., $1.00.)

Social Changes in 1930, edited by William F. Ogburn. University of Chicago Press, $1.50.

Something Beyond, a Life Story, by A. F. Webling. Macmillan.

St. Paul, the Herald of Christianity, by Xenophon P. Wilfley. Cokesbury, $2.00.

A Psychological Approach to Theology, by Walter Marshall Horton. Harpers, $2.50.

Life of Cardinal Newman, by Gaius Glenn Atkins. Harpers, $2.50.

The Personality of Criminals, by Albert Warren Stearns. Beacon Press, $2.00.

Persecution and Liberty: Essays in honor of George Lincoln Burr. Century Co., $5.00.

The Geological-Ages Hoax, by George McCready Price. Revell, $1.25.

Communing with Communism, by William B. Lipphard. Judson Press, $1.50.

Jewish Views of Jesus, by Thomas Walker. Macmillan, $1.50.

Knowing God, by Dwight Edwards Marvin. Author, Summit, N. J.

The Home and the Child. White House Conference. Century Co., $2.00.

Liberalism in Mexico, by Wilfred Hardy Callcott. Stanford University Press, $5.00.

Dedication: an Anthology of the Will of God, edited by George Stewart. Association Press.

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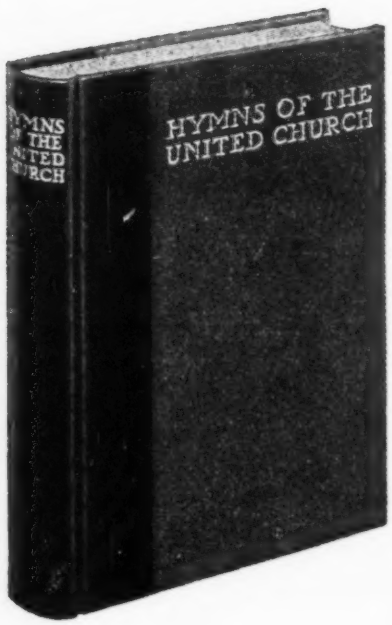

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